

# *The* CHRISTIAN CENTURY



*A Journal of Religion*

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## The Steel Strike as the Interchurch Saw It

By Alva W. Taylor

## Jesus and War

By Kirby Page

## Forest Voices

By Meade Dutt

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVII

CHICAGO, AUGUST 12, 1920

Number 33

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.  
Published Weekly By the Disciples Publication Society 1408 S. Wabash Ave., Chicago

Subscription—\$3.00 a year (to ministers, \$2.50), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.  
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### A Prayer After Winning a Moral Victory

**G**RACIOUS FATHER who dost always behold Thy children and lend them Thy help in all their struggle for character, look with supporting grace upon us in this hour. Our heart turns to Thee with grateful joy and reassurance. The glow of moral victory possesses us. The tempter has been faced this once, and foiled. We thank Thee for the strength that enabled us to do right when the temptation to evil was so alluring. It was by no merit of our own that we turned our feet into the better path, but by the prompting of Thy presence. Thou didst not fail us, and we give Thee praise for the grace that enabled us not to fail Thee.

Thou Spirit of rectitude and holiness, tarry near by. Leave not our soul in false security in its own strength. Thou hast been our portion and help hitherto, but our need of Thee in this moment of triumph is no less than in those moments—alas, how memory shrinks to recall them!—of our shame and humiliation. Show us how to use our victory so that it may lead to further victory and to a new habit and at last to new character. Thou hast answered our prayer for strength. Answer now our prayer for vigilance and humility and a sense of our deep dependence upon Thy holy will. Keep us from pride and laxness of purpose, so that our strength may not become an occasion of our falling into more grievous wrong-doing. Forbid that the success of Thy grace in us should create a new pitfall for our feet. Guard us against too easy and soft an interpretation of the goodness that has befallen us.

Make us aware, our Father, of the infinite complexity

of our inner life, and of the incalculableness of the tempter's strategy. Show us that no plan of our own is sufficient to cover and defend us against the dark purposes of our foe. Only Thy grace is sufficient. Only our most childlike leaning upon Thy goodness and power will support and protect us. Gratefully and with quiet joy we take fresh hold upon the hand of Christ, praying Thee to fulfill in our heart the injunction of Thy word: having done all, to stand!—Amen.

### England's Appreciation of Lincoln

**L**ONDON has unveiled another statue of Lincoln. The great Emancipator's figure now graces and honors several English cities. The most talked of play in Britain in the past several years was Drinkwater's Lincoln. Lord Charnwood's life of Lincoln is counted in this country to be one of the very best ever written. Our greatest President was far from popular in England during his administration. Cotton was king, and the South grew cotton. But the present generation of Englishmen are consummating a vast political and industrial emancipation of their own. The universal franchise, the abolition of the Lord's veto and the birth of industrial democracy are its signs. Naturally Lincoln is a more congenial symbol to the British mind today than to previous generations. America should reciprocate by erecting statues of Gladstone, Britain's great Commoner. English history marks its epochs by kings and queens. We do not care to pay homage to crowned heads as such, so let us acknowledge our debt to those who created that modern English democracy in which we are also implicit. It is in the demo-



cracy of the newer Britain that we find the tie that can bind our Anglo Saxon race. Lincoln and Gladstone are its symbols and exemplars.

### Miners Must Keep Wage Contracts

**P**RESIDENT WILSON performed a salutary service to the wage earners and their unions, as well as to the public, in refusing to make any move toward adjusting wage awards to meet their complaints of inequalities until they first returned to work under contracts still in effect. He reminded them that "violation of the terms of their solemn obligation destroys the confidence which is the basis of all mutual agreement, and threatens the very foundations of fair industrial relations." Somehow labor unions must find a way to validate their wage contracts if they are to win and retain public confidence and sympathy. There are grave difficulties, to be sure. The employer may shut down his works and throw all out of employment, contract or no contract. Incorporation of unions is not comparable to that of capital, for one involves bread and butter and the other only surplus investments. Strikes get action where milder methods fail or at most bring about a delay that is essential injustice. Notwithstanding all these things the validity of contract is fundamental.

## The Churches and the Industrial Situation

**I**T has long been the contention of men connected with the labor movement that the attitude of the churches has given little support to their efforts for better conditions in industry. They have complained bitterly that it is the custom of the church to side with the strong against the weak. They say that the churches are made up in their membership predominantly of the merchant, banker and professional classes, and for that reason the great institution that is supposed to be set for the betterment of mankind is too frequently quite indifferent to the hardships which working people confront. Particularly are they quoting today the recent utterance of a layman prominent in the world of capitalism, who in speaking for his group of the present conflict of the two classes said, "We've got the preachers and we've got the press."

As one of the signs that the church is not wholly or hopelessly bourgeois, and that its sensitiveness to the inequities of the industrial situation promises to make itself felt increasingly in the future, it is significant that there is being organized a mordant attack upon Christian leaders for the good will which they are coming to manifest for the men and women who perform the essential tasks of industry. This movement of social sympathy has been under way for a long time. Many voices have attempted to give it momentum and interpretation. But hitherto they have not been loud or insistent. Today they are beginning to command attention, and thereby to awaken enthusiasm on the one hand and apprehension on the other.

It is apparent past all misreading that some men in the field of capitalism are greatly disturbed by this larger social solicitude on the part of church leaders, and are inclined to regard it as an ill-advised sympathy with a dangerous cause. Accordingly they are making the effort to read a needed lesson to preachers, teachers, institutions and cooperative movements that have taken a sympathetic interest in the struggle for better conditions in industry. Two of these manifestations of the spirit of repression are found in the agitated comments of that portion of the press that is supposed to speak for the capitalistic group, upon the recently published report of the Inter-church World Commission for the Investigation of the Steel Strike; and the series of articles now appearing in "Industry," whose plea is fair play, but whose bias is so fully capitalistic that its name is a complete misnomer.

This journal, of which Mr. Henry Harrison Lewis is the editor, has set itself the task of exposing the dangerous tendencies in the church in its increasing concern for justice and a square deal in the relations of capital and labor. It started with an arraignment of the Federal Council of Churches, and promises to go down the line with the various denominational and interdenominational organizations that have shown in any manner a disposition to engage in the study of social problems. A large and interesting field is thus opened for the survey, and if "Industry" maintains the unaware attitude it assumed in its article on the Federal Council, it is going to find an inviting field for criticism. For the messages of the Federal Council have been but the commonplaces of social awareness in this generation, and if these are to be called radical, then Mr. Lewis is exploiting a social philosophy which needs adjustment to modern Christian convictions. To find in the ideals of industrial democracy an alarming and almost criminal radicalism, as he does, is to identify oneself with a school of economics which is obsolescent, and ought soon to become obsolete.

There are several classes of opinion among men interested in industrial affairs. There is first that sort which is bitter against the aggressions of labor, and would be glad to hold it in check by every means. For such an opinion there is no little justification. The present situation is almost intolerable, and upon the shoulders of the labor group these conservative business men place the major portion of the responsibility. They have the feeling that labor should be taught its place. It is their view that capital has the right of investment at will, and the right of control of its plants and its employees. They would like to return, they say, to the days when an incompetent or an obstreperous workman could be discharged without consulting any workman's committee. To them labor is a commodity to be secured in the cheapest market, and to be treated like any other purchasable thing.

It is astonishing and discouraging to discover to what an extent this opinion prevails among the substantial business men who make up the major portion of the lay membership of the churches. They appear to have a perfectly fixed and inflexible scheme of judgment regarding all labor organizations. They are implacable in their resentment of

what they regard as the arrogance and bumptiousness of labor leaders. It must be confessed that there is much to be said for that point of view. The astonishing thing is that the laboring people do not go further astray and make worse decisions, considering the type of leadership they have. But the true student of economic conditions must look beyond the follies and vagaries of a movement to understand its spirit and ideals.

There is a second class of capitalistic citizens who have come as far as the halfway house on the road to industrial good will. They are really solicitous about their working people. They want to provide for them the recreational and welfare devices which have become the tokens of a better understanding between employers and employees. They favor labor unions, at least to a degree. They provide pensions for retirement or disability. They build "additions" or industrial towns, in which the workmen are encouraged to own their homes. They erect hospitals, schools, theaters and even churches for the benefit of their men and women. And they are happy in the belief that this is the ideal situation, and that the labor question is solved. There is much to be said in favor of this sentiment. If just wages and hours of labor form the basis of the plan, certainly there is far less likelihood of friction and trouble than under less favorable conditions.

But the most benevolent and paternal of such employers overlooks a very vital element in the situation. Men want to do the right things for themselves, and not to have them done by others. They like all the handsome things which the company or the employer does for them, but they would vastly prefer to have the chance to do them for themselves. And much more to the point, they reason that if the company can afford to make these extra provisions for their welfare, it can afford to pay them their proportion of the overplus, and give them the privilege and self-respect of personal initiative. Perhaps they would not do it so well. Probably they would not, at least at first. But they would have the chance of the effort, and they would cease to be haunted by the feeling that all these welfare devices are subtle means of buying their loyalty to the concern, and of making it expensive and dangerous for them to assert their own choices in any form of real cooperative effort.

There is a third group of capitalists, few in numbers, but increasing in significance, who know that the old system of coercion and despotism has gone, and that the most dangerous form of anarchy is the attempt to perpetuate it by mere force, as Judge Gary and his company are trying to do. They are also aware that any form of paternalism and patronage is increasingly odious to self-respecting employees. This is one of the most drastic charges made against the Young Men's Christian Association by working men, that it sides with the employers in promoting welfare plants, gymnasiums and the like which put the men under obligations to the company, when they would much rather make their own plans, and would be glad to work with the association to this end.

The group of capitalists that is really sensitive to the movement of events is not afraid of the term "industrial

democracy," which sounds so alarming in the ears of the editor of "Industry," for they know that only by some form of cooperation which really shares responsibility, investment, direction and ownership can the solidarity of wholesome effort be secured.

And it is the business of the church to see this fact and to make it a part of its message. Far from being apologetic that this movement of sympathetic cooperation is under way, the church needs to face frankly all the facts, as it has tried to do in the Interchurch Report, and to get all those involved in the industrial problem, employers and employees alike, to face the facts. For there are some very wholesome facts for workmen to ponder in that report, and in all the work of denominational commissions during the past two years. Hardly a great communion has held a conference or assembly without speaking as fearlessly and as pointedly, in the measure of its ability, as the Interchurch Report. Thus, and thus alone, can the new social order, which rests neither on tyranny nor violence, but upon the spirit of good will and cooperation, which is the spirit of Jesus Christ, come to its own.

## The Crowning Gift

WHILE the Christian world waited for news from Dr. Shelton, carried captive by the Chinese bandits, and sent up agonizing prayers for his safety and that of his devoted wife and daughters, there were two of those in the homeland for whom the suspense must have been all but unendurable. These were the good man and the good woman in a quiet home in Enid, Oklahoma, who had given their great son to his work and who would not have wished him back even though, as then seemed likely, his heroism would cost him his life. It is through such fathers and mothers that the quiet homes of our land are linked up with the world's great movements and the progress of the kingdom of God.

Those who lead the recruiting work for the missionary boards say that one-half of the young people who go to the foreign fields do so without the approval of their parents. This means a double sacrifice on the part of the volunteers, for no one who has in him the stuff of which missionaries are made can be insensible to the desires and hopes of those he loves. Not only is this true, but many who wish to give themselves to this service remain at home because the opposition is so strong that they do not feel justified in disregarding it.

We can not wonder that these parents are reluctant to give up their children to a life inevitably hard, for the gift asked of them is beyond the measure of any but the most unselfish hearts. Fathers and mothers usually are far more ambitious for their children than they are or have ever been for themselves. This ambition seems to be instinctive and normal. It is a part of the love which keeps them toiling and enduring and denying themselves that their sons and daughters may have more than they have had and be more than they have been. With this ambition goes the impulse of protection, which leads them

to see danger and privation for their children far more clearly than the young and adventurous see it for themselves. The years bring caution, wars are necessarily won by the young.

But all this but makes more glorious the gift of those who freely take their hands off their children and say, "God speed, since this is God's call!" A good man who was for a long period the president of the Disciples Foreign Missionary Society one day came from a meeting of the executive committee looking strangely agitated. "My daughter came before the committee today to offer herself for China," he told a friend. "How can you let her go?" questioned the other, impulsively. "Ah," said the splendid old man, in ringing tones, "I *must* let her go! One of her earliest memories is that of hearing me pray at the family altar that God would thrust forth laborers into the field, and I dare not forbid the answer to my own prayer!"

The strong young people who go, eager to plunge into work, surrounded by new and interesting scenes, and, above all, with an immediate consciousness of the world's need, have more direct compensations for their sacrifices than have those who wait at home, feeling often that the strength of their life is waning, and with a growing sense, as old age creeps on, that the parting may prove to be final for this world.

But there are compensations, none the less. There is a nearness of spirit that is infinitely sweeter than mere physical companionship where kinship of soul is lacking. After all, the harder lot is that of fathers and mothers who have lost their children to the material world, and have seen the ideals they sought to give them, die. For such parents there is loneliness indeed.

## The Kind of People in Our Town

### A Parable of Safed the Sage

THERE were two men who came newly into the City wherein I dwell. And it came to pass that they came both of them to visit me on the day of their arrival. For the one of them desired that he might borrow a Screwdriver; and the other besought me that he might use my Telephone to call up the Gas Company and the Electric Light Company and the Butcher and the Baker and the Candlestick Maker.

And they inquired of me, both of them, saying:

What Kind of People live in this Town, and of what Sort of Folk are my neighbors?

And of each of them I asked, saying,

What Kind of neighbors didst thou leave behind thee; and of what Sort were the Folk in the Old Home Town?

And the first of them answered and said,

The Town I come from is an One Horse Town: and the Folk are a set of Four-Flushers; and they spend more money than they earn; and they are Unneighborly and Unpleasant; and they have so many Scandals that we kept

ourselves apart like Lot in Sodom; because our righteous souls were vexed within us; and we shook off the dust of our feet and fled from that Burg and we looked not back.

And I said unto him, Thou wilt find this Town very much the same.

And while he yet Spake, the other came; and he asked of me the same question. And I likewise inquired of him concerning the Folk in his Old Home Town.

And he said,

They were fine Folk; and good neighbors; and it gave us pain to leave them; but Business called us here, and we had to leave our dear old friends.

And I said,

It is the same in this Town; and thou wilt find the People just as fine and good.

And the first man heard, and he was horrified; And he said,

Verily, thou art an old Liar; for thou didst tell me the folk of this Town were a Bunch of Grafters, and a Gang of Thugs.

And I answered,

Nay, I told thee not that the Folk were thus and so. I only said that thus and so thou wouldest find them.

And I said unto them both,

Listen unto me, and consider what I say. For I have told you both the truth. There are in Every Town two sorts of Folk. There are as many kinds of Folk in this town as there be in Oshkosh or Kalamazoo or Medicine Hat or Benares or Hong Kong. Thou canst find either sort.

But what I said is still more true; for each man is likely to find the town of the same sort as himself. May the Lord deliver me from having as a Neighbor a man who cometh from a Town of which he speaketh ill. For then should the word of the Prophet be fulfilled, saying,

And I will shew no mercy, saith the Lord, but will deliver every man into the hand of his neighbor.

And I said unto them both,

If thou wouldest live in a good Town, be good to thyself. So shall thine own Town be partly good, and thou shalt be the good in it, and help to make it better. It is a dirty bird that doth befool its own nest, and a mighty poor Citizen who doth knock his own Town.

### Candle-shine

*"Let him not despair, who still can boast a friend."*

WHEN day is spent, the sun of life gone down,  
When I must dwell within a quiet room  
And brood on summers past; when memories drown  
The fret and foolish noises of the town,  
Which nevermore can be to me a joy,  
Who then shall be close-pent, in sleep and gown;—  
When day is spent, then may the stars be mine,  
Or else the moon, which tells of youthful dreams,  
Of lovers' vows, of comfort for love's doom.  
If sun and stars and moon must all resign  
Their place in my life-heaven, for my gloom  
Still may there be some friendly candle-shine.

THOMAS CURTIS CLARK.



# Jesus and War

By Kirby Page

WE are in a better position than ever before to discuss the question of Jesus' teaching concerning war. We now know something about the realities of war. No longer do we of the present generation have to theorize about it. Our war experiences are vividly impressed upon our minds. Yet we are beginning to be far enough removed from the actual struggle to reach a much truer judgment concerning the relation of war and the teaching of Jesus. In such a study, it is hardly necessary to remind ourselves that the proof-text method offers little or no proof at all. It is only as we take the teaching of Jesus as a whole and observe its application in his own life, that we can catch his spirit and know his attitude toward war.

It should not be necessary to say that the Old Testament is not the final authority for the Christian. No one can read the two Testaments without noting the striking differences in spirit and attitude. As Dr. George H. Gilbert says: "When we pass from the Old Testament to the New, we leave war and battle-fields behind us. . . . Of Yahweh mighty in battle, Yahweh who is a 'man of war,' who strikes through kings in the day of his wrath; of Yahweh clad in warlike array, drawing out the spear, whetting the sword, and marching before the hosts of Israel to discomfit their enemies and his, we hear no more." The Bible is a progressive revelation of God, and war must be judged by the higher revelation of Jesus and the New Testament, rather than by the earlier conception of David and the Old Testament.

## WAR AND FORCE

Let us consider the specific passages which have a bearing upon our problem, noting first those verses which seem to show that Jesus sanctions war, and later the verses that show his condemnation of war. The incident in the temple when Jesus used the scourge of small cords (John 2:13-17) is often cited as indicating Jesus' sanction of war. The very most that can be said in this regard is that Jesus sanctions the use of force. To say that he sanctions the use of force is no proof that Jesus sanctions war. War involves many additional factors than the mere use of force. If Jesus had used force in such a way as to give supremacy to military necessity, to destroy human life, to break down reverence for personality, to retaliate with evil for evil, to compel the surrender of his moral freedom, we might then well believe that he sanctions war. The use of force is one problem, the ethics of war as a means to an end involves so many additional factors as to be quite a different problem. Each should be judged on its own merits.

The verses, "I came not to send peace, but a sword" (Matt. 10:34), and "Let him sell his cloak and buy a sword" (Luke 22:36), are used as proof that Jesus wanted his disciples to be prepared for war. To understand these verses, we must notice their context. If we turn to the

verse in Matthew, we find that the very next verse reads: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." If we take one verse literally, we should also take literally the verse which follows it. If one verse means that Jesus came to bring a literal sword, then the next verse means that he came as a great home-wrecker, setting the members thereof one against the other. Such a literal interpretation prevents any clear understanding of the words of Jesus. Surely his words, "I came not to send peace but a sword," mean that he came to bring about a sharp division between those who do right and those who do wrong. In Kent's translation of the New Testament, these words read: "I did not come to bring peace, but a struggle. For I came to make a man disagree with his father, a daughter with her mother, and a daughter-in-law with her mother-in-law." It is to be doubted if a single reputable Biblical scholar can be found who will interpret these words to mean that Jesus had reference to a literal sword as a means of accomplishing a desired end.

## TWO SWORDS NOT WAR

With reference to the passage in Luke, one has only to read the verses that follow to see that Jesus could not have meant these words as a sanction of war. "It was the last evening of Jesus' life—the hour of sharp crisis, both for him and for his disciples. At an earlier day, in Galilee, he had sent them out on a gracious mission, without purse, or wallet, or shoes, and yet they had lacked nothing, for they found friends to supply all their needs. The case was soon to be greatly changed. He himself was about to be reckoned with transgressors, and surely his disciples would have to encounter bitter opposition. They must therefore be prepared, must be armed, must have 'swords.' Were there the slightest doubt regarding the correctness of this interpretation, it would be entirely dispelled by the sequel, for the disciples, promptly misunderstanding Jesus' reference to a sword, reminded him that they had two, and he replied, 'It is enough,' or according to Moffatt's translation, 'Enough! Enough!' But, obviously two swords were not enough to defend his life from his strong and determined foes; two swords were not enough for war. They were, however, enough, and even one was enough, to convey his thought of being prepared for the time of stress that was approaching." Professor Hastings Rashdall, eminent as theologian and philosopher, says, in this connection: "More probably the words were 'a piece of ironical foreboding,' which the disciples took literally. The 'it is enough' will then mean, 'Drop that idea: my words were not meant seriously.'"

The third reference is to Matthew 22:21 and to the thirteenth chapter of Romans. It is said that Jesus and Paul accepted the authority of the state, and since the state rests upon force and war, the Christian must like-

wise accept these. It is quite true that Jesus recognized the sphere of the state, in the statement, "Give Caesar what belongs to Caesar." He paid taxes and never renounced the authority of the state. But this is only a half-truth. He likewise said, "Give God what belongs to God," and "Seek ye first the kingdom of God."

#### GOD AND THE STATE

Paul also upholds the state, especially in the thirteenth chapter of Romans. Upon close inspection of the teaching of Paul, however, the most that can be said in this connection is that the authority of the state is to be recognized and obeyed in so far as it does not conflict with the higher law of God. What are we to gather from the following words of Paul? "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil."

Let us remember that it was the emperor and officials of the Roman Empire of whom Paul was speaking. Can any one believe that he meant literally that all of these Roman officials were ministers of God for the benefit of the Christians and were to be obeyed as agents of divine vengeance? The officials of Rome who sold prisoners-of-war into slavery for life? The officials of that empire where there were three slaves for every citizen? That country in which slaves could not be legally married, unions between slaves being framed and dissolved at the will of the master? That empire which officially sanctioned gladiatorial combats, and pitted man against beast?

#### ALLEGIANCE TO GOVERNMENT

With this literal interpretation in mind, would we not be compelled to say that a later emperor of this same Roman Empire, Diocletian, was "a minister of God to thee for good" when he issued an edict that he was to be worshipped as God, and when he not only burned the books of Holy Scripture and Christian houses of worship, but killed by slow torture many thousands of Christians who refused to worship him? Should Paul's words, "Let every soul be in subjection to the higher powers: for there is no power but of God," have been taken literally by these Christians and should they have worshipped Diocletian as God? By this same literal interpretation, should not the Christians in Germany have obeyed the Kaiser, since "there is no power but of God; and the powers that be are ordained of God," and have participated in the deporting and slaying of the innocent Belgians? Such a strict and literal interpretation of this passage furnished in past days adequate grounds for the doctrine of the divine right of kings, and the theory, "The king can do no wrong."

If Paul meant his words to be taken thus literally, he and the other disciples failed utterly to live up to their own teaching. The New Testament is filled with instances where the disciples refused to obey the government authorities, and many times they were imprisoned for disobedience. When commanded by the officials to cease their Christian activity, they replied, "We must obey God rather than man."

As interpreted by the life of Paul and the other disciples, these verses in Romans mean that rules and laws are necessary, and in so far as they are instruments of God they are to be obeyed. But when their commands are contrary to the spirit and teaching of the Master, they are to be resisted even if it means the death of the disciples.

#### RULERS NOT INFALLIBLE

None of us believes that rulers are infallible or that their commands should constitute our highest standard of right and wrong. Quite apart from the belief of the ruler, the method of war is either Christian or un-Christian, and his command does not determine whether our participation in it is moral or immoral. Therefore, the Christian citizen must come to his decision on a basis of the spirit and teaching of Jesus, quite independently of the command of the ruler. To say that Jesus and St. Paul recognize the function of the state is not to say that they command the Christian to participate in war when ordered to do so by the ruler of the nation, any more than their recognition of the state meant that they sanctioned human slavery, polygamy, extortion and the other evil practices which were approved by the state.

We now turn to the positive teaching of Jesus against war. Although his teaching makes no direct reference to war as such, as it does not to human slavery and many notorious evils of his day, it does contain much that applies to the method of war. Some of the realities of war are: the law of military necessity, the end justifies the means, the wholesale destruction of life, the losing of reverence for personality, retaliation of evil for evil, the surrender of moral freedom. About these things the teaching of Jesus has much to say.

#### MEANS AND END

Under certain conditions, military necessity compels the adoption of methods of warfare without consideration of law or morality. The final defence of war must always be that the end justifies the means. No one denies the horrors of dropping bombs on cities and towns, the starving of civilian populations or the plunging of bayonet steel into human flesh. All Christian men freely admit that war is a survival of savagery and barbarism and is essentially un-Christian. Men hate war, but men use it—the end justifies the means.

The spirit and teaching of Jesus give us clear light regarding the validity of this conclusion for the Christian. Tertullian well says: "The life of faith knows no plea of necessity, for how can there be a necessity to sin in a life the one necessity of which is that it does not sin?"

To seek a noble end by improper means is to try to cast



out Satan by using Satan's weapons. It seems impossible to conceive of Jesus adopting war, which is universally acknowledged as a thing thoroughly bad in itself, as a means to an end, however noble that end may be. It is equally certain that he does not ask his followers to do a thing which he himself cannot do. The law of military necessity and the doctrine that the end justifies the means are clearly in violation of the whole spirit and teaching of Jesus.

War inevitably involves retaliation—evil for evil, battle for battle, poison gas for poison gas, liquid fire for liquid fire, air raid for air raid, starvation for starvation. No one can deny that this practice of returning evil for evil is directly opposed to the fundamental teaching of Jesus. The Sermon on the Mount is emphatic in its protest against retaliation. Jesus shows clearly that while retaliation was sanctioned in the former time—"an eye for an eye and a tooth for a tooth"—it is no longer permissible for his disciples. It is not necessary to be literalistic in interpreting his teaching about not resisting, turning the other cheek or going two miles, to discover the principle which he is setting forth. The Apostle Paul well summed up our Lord's teaching in this regard in the words: "Never pay back evil for evil to anyone."

#### WAR AND PERSONALITY

War decreases reverence for personality, it tears down what Christianity builds up. One of the outstanding differences between Christianity and other religions is the emphasis placed upon the value of human beings. More valuable than sparrows or sheep, more precious than the sum total of material possessions, are human beings. War makes life cheap. Jesus gives it priceless value.

War means that the individual must surrender his moral freedom. The soldier does not control his own actions, he must obey orders without regard to his own standard of ethics or morals. And this is clearly opposed to the teaching and spirit of Jesus. No military command can justify the setting aside of moral law. If a given act or practice is contrary to the spirit and teaching of Jesus it is wrong, and no military command can make it right. A man cannot surrender his moral freedom, pursue a course of action that is un-Christian and at the same time be following the way of Jesus.

It is in the cross that we find the key to Christianity. Here we find Jesus' way of life, here we see love and vicarious service in the highest degree. Jesus calls his followers to live in this spirit and it is by this means that evil-doers are to be overcome. Jesus recognized that there would be a struggle between the wicked and the righteous and he warned his disciples that lives would be lost. Whose lives? Those of the wicked or of the righteous? Shall the guilty die at the hands of the innocent, or shall the innocent die for the guilty? It is at this point that the sword and the cross differ. The sword, used defensively, means the attempt to kill the guilty for the sake of the innocent. The cross symbolizes the willingness of the innocent to die for the guilty.

Jesus was compelled to refuse the sword and to follow

the way of the cross because they represent two opposing principles of life. The sword produces heartless savagery, the cross brings tender solicitude; the sword destroys the sanctity of personality, the cross gives it priceless value; the sword deadens conscience, the cross deepens spiritual perception; the sword causes hatred, the cross compels love; the sword means the attempt to kill your foe, the cross your willingness to die in seeking to save him. "The sacrifice of innocence for guilt is the profoundest truth which God has ever exemplified in a human life."

It is to be doubted if there is to be found a Christian man who has had actual experience with the realities of war who will deny that war is in itself thoroughly un-Christian. As an editorial in *The Christian Century* expresses it: "Than war nothing more antithetical to Christianity can be imagined. It is a denial in the baldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."

My major conclusion, then, is: War is inherently un-Christian and necessarily involves the violation of or the going contrary to the spirit and teaching of Jesus Christ.

## Forest Voices—A Vacation Homily

By Meade Dutt

**I** COUNT it a rare privilege to have been reared in the environment of the great forests of Michigan.

Thirty-five years ago life there was looked upon as rough and hard, for the endless timber stretched in all directions from our rude log cabin. But now I feel that I have a treasure in memory and experience which but few possess. I know what it is to tramp all day through the unbroken snow of the forest, and see the snow-laden boughs of pine, cedar and hemlock; I know the song of the saw as it cuts rapidly through the frozen fibre, its sharp teeth dragging the little piles of aromatic dust out on the virgin whiteness of the snow; I have heard the sharp staccato of the axes, the crash of falling trunks, the clink of the chains, the clank of the skidding tongs. I have smelled the incense of the freshly cut pine, I have ridden the log-laden sleigh, and I have eaten after the day's work was done!

I know the forest in the summer as well—its coolness with mosses and ferns, its floor strewn with the spines of spruce and hemlock and cones of the evergreen trees, its lofty canopy of green upheld against the sky by columns of brown. I know its streams of swiftly running water filled with bass and pickerel. I know a thousand things about the forest which perhaps I shall never experience again.

#### UNITY

Perhaps you will for the first time spend your vacation in the great, glamorous woods. If that be so, then I beg you hear its voice. The sea speaks of vastness, and the mountains of majesty, but the forest speaks of worship

As you stand in the heart of the forest, I would have you conscious of its voice of Unity. To a great many the forest means nothing more than a confused mass of up-standing trunks. It is vastly more: Mosses and ferns, vines and flowers, grasses and reeds, rocks and knolls, springs and streams—ten thousand things. But the whole is *one*. There is no segregation, or isolation—such as man exercises in society. The trees are dependent on one another, each accommodates his growth to the other, and when one is taken away, the others are left unsymmetrical and weakened. No man has the right to demand for himself that which weakens and robs his neighbor. The forest is God's symbol of brotherhood. The trees lift their leafy arms to God to pray, but they do not deny the same right to the violet that lifts its tiny head scarce six inches from the ground. The forest is a glorious Unity.

## HEALTH

The forest says to the tired heart: "Come and rest." It stretches around itself a green-webbed barrier, mysterious, wonderful. None can pass save he who has the key-word. Business, he of the iron heart, who has drained his devotee of the last ounce of strength, is barred. The forest says "No" to his importunate demands, when once man has entered the mystic enclosure. The high collar, the tight shoe, the six o'clock dinner, the committee meeting, the "movement" promoter, all cease from troubling. Man can not be in hot haste in the forest, for the spirit of leisure comes upon him. Do you think of rest in these strenuous days? You have pursued, you have run, you have "spurred," and yet you have not quite attained. But you are tired—so tired! Do you know there are no hot pavements in the forest? There is no rattling telegraph which says "buy," or "sell," in the cool nooks—and no impudent telephone bell breaks upon your meditations, or wakens you from your dreams. The atmosphere of the "office" is not there. You will get an idea of what the Master meant when he said: "Come unto me...and rest." How men have been buffeted by their fears and doubts. When the silences and shadows of the forest enfold you you will remember gratefully: "He giveth his beloved sleep."

## PRAISE

At the first you may perhaps be impressed by its mystery and silence. I am speaking of the forest in summer, in its happiest mood. The eye is so bewildered in seeing that the ear forgets to hear. And more, the ear is so trained to certain sounds that it is numb to others. The roar of the city is not there, the shriek of the engine is not heard, nor the sputtering exhaust, nor yet the clang of brass nor a thousand other sounds which have rubbed the nerves raw.

But the magic of the forest will soon unseal your ears and sharpen your vision. Soon the heart will begin to vibrate with the presence of another world. You will be conscious of the flash of a cardinal in the high branches, and of a note sweeter than the flute. Then the world of Commerce begins to recede with its roaring trains, its

snorting engines, its growling mixers, its pneumatic riveters. Nor will the tense atmosphere of Business, its hurried rows of filing cases, its hurrying feet, its clicking typewriters have any further charm. They seem vain—the tools of a puppet—unreal, unworthy of the dignity of man. Then, what seemed emptiness gradually becomes a symphony,—the pines wave their stately plumes and the sun strikes through them with long slender shafts of golden light. The forest becomes vocal with song and a-thrill with color.

And you will be conscious of a nearness to God. The senses of the soul become sharper as the spirit of the forest calls. It leads your human spirit far above the swaying branches, and there you will learn reverence, worship, devotion, and praise. The strength of the oak and the pine will enter into you in this Temple whose diapason is the wind through the trees, and whose ecstasy is voiced by the throats of the thrush and the bluebird, the cardinal and the robin. Who has ever—in Rome or Florence—trod a mosaic so rare as the floor of the forest splotched with sunlight and flowers? Who has inhaled an incense so intoxicating to the soul as that which the violet and the buttercup spill in the fresh air of the morning? Can a man stand in the forest and think mean thoughts?

## LIFE

The forest is a great living thing. If the trees are evergreen, then think of God who gives eternal life to all. If they are deciduous, then rejoice in God who clothes them in the spring time, knowing that he will clothe you with immortality. Down on the floor of the forest, in ten thousand nooks and corners, are the opening bells of flowers, of ferns, of cresses, of lilies, all abounding in life. And then there are the fowls, the squirrels, the foxes, the deer and the bear,—the whole abounding with life. God is the God of the living. As you move about beneath the stately trees, listening, seeing, feeling, you will be conscious of the great breathing, friendly forest, and that it is constantly thrusting upon your heart the eternal truth that God is Love and Life.

## Contributors to This Issue

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ALVA W. TAYLOR, member editorial staff of The Christian Century; member Interchurch Commission to investigate the Steel Strike. Professor Taylor writes with especial authority on his theme this week.

# The Steel Strike as the Interchurch Saw It

THE steel workers went out on a strike primarily because they wanted the rights of conference and representation.

Judge Gary said both these rights were allowed but the investigating commission of the Interchurch World Movement found that his contention was purely theoretical. In fact, the limitations and difficulties were such that neither existed in actual practice. Nor was membership in a labor union tolerated. Here is one of the greatest unions of capital in the world denying to its workmen the privilege of unionizing. John D. Rockefeller, Jr., in his address before the American Chambers of Commerce, warmly advocated the doctrine that labor had the same rights of association as did the corporation employing labor.

The system of labor organization and direction in the "steel trust" plants is military. The men who work in gangs are subject to the gang boss and in practically all cases they not only take orders from their foremen but their promotion and tenure are dependent upon him. This boss is not always a man of big mind and heart and there is thus plenty of room for petty tyranny. The boss needs some brains but for the man in the gang of common labor there is, to use an old saw, no need of anything but a "weak mind and a strong back." The fact that the boss is either a native American or one who has qualified as an English speaking man while the laborer is an alien does not add to the amicableness of treatment, for there is a reigning contempt for the "hunkie" in all American or English speaking minds. This was reflected almost constantly in the interviews with bosses and all other classes. The result is an autocratic control that easily becomes a hardship, and let it be as benign as it may, it is an utter denial of any democratic right.

The labor policy of the United States Steel Corporation (the "trust") is not formulated by the superintendents of active mill operations or by any operating committee. It is determined by the Finance Committee of the corporation, and the Finance Committee's headquarters is in Wall Street where the banking interests are uppermost. The labor policy is made by the committee that is most remote from the human factor in operation and whose interest is exclusively concerned with properties, dividends and money control. In fact it may be said that there is no labor policy at all, in any enlightened sense of that term; it is a commercial policy with labor as a part of a great manufacturing machine.

Judge Gary admitted to the Interchurch Commission that the independent companies usually followed the lead of the "trust." Steel history for the past two decades bears out his admission. Thus what is done in the "trust's" mills will be found the general system throughout the steel industry, with the usual number of exceptions. Steel is the only great basic industry that denies to its workers the privilege of unionizing and that maintains the labor policy of twenty to fifty years ago. Mining, railways, textiles, shipping, shoes and clothing are overwhelmingly on the other side, and the great Standard Oil corporations, approaching the Steel Corporation in magnitude, are among the most progressive and best democratized in labor policies in existence. The bald fact is that steel is a generation behind the times in this matter and the findings of the Commission are justified by the labor policies of its great contemporaries.

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## Wages, Hours and Collective Bargaining

The primary cause of the strike was, I repeat, the denial of representation and conference. The workingmen could not

unite. Appeal beyond the boss was difficult, and when a case did get to the superintendent the foreman was given the benefit of the doubt. There was no adequate means of representation for the individual, and there was none at all for the group. No group representation is possible without some sort of recognized association, and this was arbitrarily denied. Hours, wages and working conditions were all autocratically determined by the employer. For the employee it was, "Take the job or leave it," "Accept the wage or no work," "Keep our hours or get out." This may work successfully enough where there is a small number of employees and much personal contact with the employer, but in a great ponderous machine that works by an impersonal system it means nothing less than a form of wage serfdom. The employees contended that men wanted to work long hours, but the strikers denied it and claimed that the low hourly wage alone made the men accept overtime work.

The United States Steel Corporation has installed millions of dollars worth of safety devices and spent other millions in welfare undertakings. In this paternalistic type of enterprise it is a model among great employing corporations. But along with it went the twelve-hour day, the seven-day week, the twenty-four-hour shift, the "boss system" and less than a living wage to the common laborer. Sixty-nine thousand men worked twelve hours per day on the average, and one-half that number seven days per week. They might work on a ten-fourteen, an eleven-thirteen or a twelve-twelve division of time but it is an average twelve-hour day. And when the shift came and the gangs changed from day to night work, and vice versa, there was the inhuman twenty-four hours on duty. The average week in the entire industry was found to be sixty-eight and seven-tenths hours. This is from twelve to forty hours more than in other great American industries, and twenty hours longer than in the British steel mills. But then the British mills have long been unionized and the other great American industries are more or less effectively working on a union basis. With all their errors and inequalities the unions have won about all that has been won in the way of a living wage, a human working day and a democratic right in industrial relations.

The strike was not primarily for increased wages. There are, roughly speaking, three classes of workers in the employ of steel. An upper third of skilled men, a middle third of semi-skilled men and foremen, and a lower third of unskilled or common labor. In the middle third are many whose stake has much in common with the lower third. This lower third is thus really a third plus. It numbers, in round figures, over 70,000 men for the United States Steel and twice that number for the entire industry. Thus there are nearly 150,000 men with their families whose lives are determined by the wages, hours and working conditions of this class, or, in round numbers, three-quarters of a million human beings. The average wage of nearly three-fourths of them is below the amount the government considers necessary for a "comfort income." This "comfort income" is the lowest possible for any sort of American standard and the lowest any expert will tolerate in his estimates. It does not include savings and allows little for culture or recreation; it is just a decent living without that margin that makes for a larger chance in life and peace in old age. This means that more than a half-million men, women and children live on less than a decent American minimum standard and contribute to the profits of one of the most profitable industries in the world. But this is not all. One-third of these workingmen receive less than the government estimates allow for a subsistence wage. This subsistence wage means just enough to furnish food, shelter and clothing of the mini-



mum sort; it means just enough decently to keep body and soul together. It is the wage of penury. Yet wages were not the cause of the strike. The foreigner does not know an American standard and his wage raise had not kept pace with the rising cost of living.

The net finding of the Interchurch Commission was that here are some 750,000 men, women and children whose income through the natural bread-winner is not sufficient to enable them to live up to the minimum American standard. One-half of them work twelve hours per day to earn that and one-half of these must toil seven days per week. "Americanization" is hollow mockery in the face of such conditions.

Will any right thinking man admit that a commission of Christian men could write a conclusion less severe than that written by this commission? Facts are facts, and a reputable jury makes its findings on the basis of the facts. Again, we repeat, Steel's great contemporaries are its severest judges. The New York World characterizes the report in the course of a full page account with an accompanying editorial, as "a plain, unvarnished view of the situation," and commenting on the wrath it arouses in certain high places, says "to tell the truth about labor in the steel mills is still an unpardonable offense."

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#### The Closed Shop, Bolshevism and Conspiracy

Judge Gary's battle cry was the "closed shop." The strikers' demands said nothing about the closed shop. The strike leaders were not fighting for the closed shop but for the primary right to organize, elect their own representatives and for the right of conference and collective bargaining. However, Judge Gary's contentions could have been borne out by an argument that once thoroughly organized the closed-shop would have next been demanded. In its formulated "findings" the commission declares that the closed-shop demand is undemocratic and a means of losing public opinion. Judge Gary found it easy to prejudice public opinion with this contention. The wave of criticism running through the country now and the effectiveness with which industry and commerce are organizing to combat this demand of unionism is ample evidence of this contention. But the fact is that the steel company was conducting a closed-shop. No union man could keep his job. The Commission found that "blacklists" were used, that "under-cover men" or shop detectives were employed and that men found to have union affiliations or even reported as advocating unionization were summarily dismissed. If employers are to combat the closed-shop of the unions they must give it up themselves. It is disingenuous, to say the least, to raise the closed-shop cry while effectively conducting one.

The public was aroused with the cries of Bolshevism and "labor conspiracy." The members of the Commission, without exception, detest Bolshevism and all conspiracy. If there had been either they would eagerly have exposed it and severely condemned it. But they could not find what was not. It was natural that radicals should seek to take advantage of the situation that obtained, but the strike leaders knew that the least intrusion of the "reds" would undo them, and they most effectively prevented such intrusion. The average striker, being an alien of any one of forty nationalities, was ignorant. Every test failed to find any organized Bolshevism among the strikers, or that many of them even comprehended what it was. The strike was "regular" according to A. F. of L. methods, but public opinion was effectively prejudiced against the strikers through the cry of "radical," "I. W. W." and "Bolshevism."

The suspending of the constitutional rights of free speech and assemblage is unsparingly condemned by the Commission's report. Those fundamental rights of democracy were suspended in the Alleghany district but just across the line in Ohio and across the river in Washington County, Pa., they were not. The result was that men by the thousands marched

day after day across these boundary lines and held their meetings without police or secret service men hearing anything radical, inimical to law and order or unpatriotic. A Serb of the Alleghany district who had been in this country twenty-six years said to me: "This is not America, this is Russia," and in the Pittsburgh area even the casual observer would have admitted that there was too much truth in the statement to suit his Americanism. The administration of law and order was much more un-American in this "sector" than was the conduct of the strike. On this point we may say, as on others, that the policy is sufficiently condemned by its contemporaries, that is, Alleghany County is condemned by every other strike area. Next week we will tell why the strike was lost.

ALVA W. TAYLOR.

In Professor Taylor's article published in the issue of July 29 two important mistakes appeared, both due to proof-reading inadvertence. The Interchurch investigation covered seven months instead of eleven, and it was the Ohio instead of the Illinois Manufacturers' Association that circulated charges of radicalism against the Interchurch World Movement.—[Editors]

## THE SUNDAY SCHOOL

### Washing Out the Stain in Tears\*

DAVID was human, which means that he was good, bad and at times indifferent. We have studied his virtues; we have noted his vices; we are glad to know that he repented. There is such a difference about a sin before and after taking! Before the sin it seems most beautiful and altogether to be desired. Its appeal is insidious and constant until at last resistance is worn out and there is nothing to do but to yield. Then what a sudden transformation, the fair angel drops the mask and the grinning devil is seen. Alexander MacLaren used to say that sin might be compared to an apple, as in the early chapters of Genesis. Before one yielded the sin seemed like a luscious, ripe apple hanging over a garden wall, but after it was plucked and eaten it turned to ashes in the mouth! That is a very strong figure; it is perfectly true to life. What a revolt took place in David's heart; how can you but pity him? His cathedral had been shattered. The work of a life-time, all his early control, all his fine bravery, all his generosity and magnanimity must have seemed to him to have been blown into atoms and scattered to the winds. Slowly he had reared the palace of his life, in a moment the proud structure is despoiled.

David was saved by his religion. Awful penalties had to come to him: Death, humiliation, family quarrels, frightful jealousies, strained relations. The thing that saved David was a vivid sense of his sin. He did not excuse himself. He claimed no more for the king than for the peasant. He acknowledged that he had sinned against God and against society. It was that first fact that crushed him. "Against Thee have I sinned," he cried out in his agonized prayer of penitence. He felt that he had not only broken one of the fundamental commandments, but that he had personally injured God and God's cause in the world. "Thou shalt not covet thy neighbor's wife," "Thou shalt not commit adultery"—thus ran the old fundamental codes, laws that grew out of experience, for monogamy has had an experimental development. There have been times when one woman had several husbands, other times when one man had several wives, every possible combination has been tried in various times and places, but the only plan that works is for one man to have one wife and to be absolutely true and faithful in these relations. God is trying to save men and women, i. e., He is trying to lead them to live the noblest kind of lives. To

(Concluded on page 15)

\*Aug. 22, "A Prayer for Pardon." Psalms 51:1-17.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## To Report on Christian Unity

The Committee on the War and Religious Outlook announces that the third volume of its series, "The Church and Industrial Reconstruction" will be available August 15. A special sub-committee of which Dr. Robert E. Speer is chairman, composed of representative men from the leading denominations, met at Wallace Lodge, Yonkers, N. Y., July 12 and 13, to consider the manuscript of the fourth volume, "Principles of Christian Unity." The members of the sub-committee who have been working for four months on the text of this report passed the final draft of the various chapters and discussed the findings which they will recommend to the churches. It is planned to publish this volume in the early fall. A volume by Dr. Charles W. Gilkey, of Chicago, called "The Local Church After the War," will be published in August. In this volume Dr. Gilkey takes the position that the home people have been more affected by the war than the men who went across because of their larger opportunities for reflection.

## Summer School at State University

Rural ministers of the middle west are finding opportunities of enlarged usefulness by taking summer courses at the Missouri College of the Bible at Columbia. This school is adjacent to the University of Missouri and has working agreements with the state school. A summer course of eight weeks is being given this year. It is contemplated that in future summers a shorter course may be offered which will about fit the average minister's vacation period. The agricultural school of the university admirably supplements the biblical and sociological courses of the school of religion.

## Methodists Attack Problem of State University

In a recent article Dr. H. O. Pritchard, secretary of the Disciples' Board of Education, calls attention to the remarkable growth of the state universities. He says: "Last September saw an average increase in attendance of approximately 30 per cent over all previous records. More than 200,000 students are now enrolled in tax-supported institutions. Their resources have also increased amazingly. The annual income of the state colleges and universities is now in excess of \$60,000,000. That represents, at 5 per cent interest, an endowment of \$1,200,000,000. More than half the resources of the United States in higher education are to be found in state universities and colleges. And the end is not yet." The following statement of Methodist activities indicates how this denomination is meeting the new facts of the educational world: "During the school year 1919-20, the Methodists had 24,324 students in

forty-five tax-supported institutions. The National Board of Education and that of the Home Missions and Church Extension of the Methodist church appropriated \$42,000 for the support of workers in those fields. This in addition to what local fields and conferences contributed. They spent \$284,000 for properties and have building enterprises in prospect calling for \$3,000,000 within five years. The Methodist church has previously secured 90 per cent of its leadership from church schools, but realizing that the schools supported by religion have failed in providing sufficient leaders, they are turning to state schools."

## Missionary Record of Small Church

Few local churches of the country can equal the magnificent missionary record of the Reformed Episcopal church, of Germantown, Pa., which in twenty-seven years has contributed to the missionary cause \$267,511. The parish property is very ordinary but the church has continued to believe that it should invest its resources in human service rather than in ecclesiastical architecture. The pastor is Dr. D. M. Stearns. The membership of his church is about 250 people.

## Preachers' Sons Do Become Ministers

The popular idea that the sons of the manse never go into the ministry seems to be discredited by the recent surveys of the Interchurch World Movement. A survey of 825 students for the ministry showed that 144 came from preachers' homes and four from missionaries', while 266 of the candidates were from the homes of farmers. Considering that there are millions of farmers where there are thousands of preachers, these figures are very striking. The survey shows that the number of ministerial students in seminaries during the past ten years has been slowly increasing, while it fell off during the decennium of 1890-1900. The increase, however, is not equal to the increase of membership in the churches. About one-fourth of the seminaries have less than twenty students and only one-fourth have more than sixty-nine. These facts would seem to indicate that there should be considerable consolidation among the seminaries of the country and that students coming from a distance should be helped to pay their added railroad fares. This would mean economy and efficiency.

## Disciples Acquire New Home for Aged

Certain local members of the Disciples church at Marion, Ind., acquired the title to the Emily E. Flinn Home for the Aged in their city and are making it over to the National Benevolent Association, which organization is responsible for the benevolent work of the denomination throughout the United States. The home has been in existence for twenty

years and has four acres of ground and a building that houses twenty-five people. The building will be enlarged immediately to receive more people. The need for this kind of work is apparent when it is stated that there are already applications on hand for all of the available rooms, in spite of the fact that the National Benevolent Association has a number of other institutions scattered throughout the country.

## New City Mission Organization

The Joint Board of the churches of Disciples in Kansas City, made up of the members of the various local official boards of the city, has been marked through the years as a successful form of city organization for a group of churches. Through the efforts of the Joint Board many new congregations have been organized and much good work done. The Disciples of Kansas City, Kans., now propose to adopt this plan in their city and will organize a Joint Board at an early date and call a city superintendent.

## Living Wage for the Clergy

One of the first problems to be taken up by the newly organized Church of England National Assembly was that of a living wage for the clergy. It was asserted by Lord Selbourne that a penny a day from each member of the church would provide the church with an income of five million pounds. The assembly has adjourned to meet November 15, when consideration will be given a resolution introduced by Lord Hugh Cecil pledging the support of the church to the League of Nations. About a thousand men from the army are being maintained by the church while they study for holy orders, and this is to cost considerably over a million dollars.

## Methodists Will Observe Good Literature Day

The Committee on Conservation and Advance of the Methodist Centenary Movement has fixed upon October 24 as Good Literature Day in the denomination. On this day Methodist preachers will be expected to preach sermons and initiate a movement on behalf of various kinds of good literature, especially the church papers of the denomination. The detailed plans for the observance of the day are being worked out by the committee and will be mailed to the pastors at an early date.

## Chases Down the Automobilists with a Car

The emptying of the churches by the automobile has been observed by Rev. E. C. Reineke, of Fairfax, Minn., pastor of the local Methodist church. This resourceful pastor has initiated a counter movement. He owns his own car and, choosing places where many cars pass, he

arranges for a road meeting in a grove. He preaches from his auto and the people park their cars around the preacher in a way so that all of the occupants can hear. The result of this is that every Sunday he gets two extra congregations of people who have hitherto eluded the voice of the preacher.

#### **Boston University in Havana**

Boston University now has a branch in the distant city of Havana, Cuba. Among the regular features of the curriculum business administration will be taught. The new school is only one of many which are being planned for the Latin American countries. The enterprise will bring the future leaders of the country into contact with evangelical religion and will help to solve the problem, so patent in Latin countries, of the alienation of the leading men from the churches.

#### **Theological Seminaries Will Loan Books**

The price of books is going up continually on account of the price of paper. This works a hardship on ministers who regard books as quite as necessary as food and shelter. McCormick Theological Seminary has arranged to help out in the difficulty by offering to loan books to any Presbyterian minister in the United States upon the payment of the carriage charges. The Disciples Divinity House of the University of Chicago also loans books upon similar terms. In Boston there is a theological library which loans books to ministers of all denominations throughout New England. In London the ministers now have library service from a group of scholars who will carry on any kind of investigation which a minister may wish in the great libraries of that City. In Evanston, Illinois, the public library maintains a complete supply of medical books for the local physicians. Why not in every town a local theological library?

#### **Bible Class Studies Agriculture**

While there are still many Men's Bible classes which are successfully pursuing the study of the International Sunday-school Lessons, there is another type of class which is in process of evolution. At Deansboro, N. Y., the Congregational church has a constituency almost altogether rural and the pastor, Rev. E. J. Ruliff, is himself a specialist in agricultural knowledge. During the war he was used by the government in helping to increase production. He has been giving a course of study to his men's class on "Pioneers of Rural Life" and also on "The Rural Basis of the Kingdom."

#### **Methodist Work Among the Indians**

There are in this country 841 Indian members of the Methodist Episcopal church, 115 preparatory members, and 653 Sunday school scholars. The appropriation for the coming year is \$85,750. This is greatly in excess of the previous appropriations on account of the Centen-

ary money which is coming in. The Methodist statistician has published a map showing all the Indian work done in the United States and showing where in his judgment there are open fields. These are to be found in large number in California. The Congregationalists and the Presbyterians have hitherto been the leading denominations in work among Indian peoples.

#### **Will Employ the Stereopticon**

Following the lead of the Methodists, the Baptists will make large use this coming year of the stereopticon. The General Board of Promotion in New York is the general depository for a series of lantern slide pictures illustrating the problems of religion at home and abroad. The lectures are rented for a nominal sum plus the transportation and there are a limited number which are circulated without any fee. No other method, save that of the moving picture, has proved so useful in visualizing the conditions that prevail on the foreign field.

#### **Well Trained Man for Foreign Leader**

Dr. Corliss P. Hargraves has been chosen by the Board of Sunday Schools of the Methodist Episcopal church for the position of secretary of the foreign department. He has recently been pastor of the Indianola Methodist church, of

Columbus, O. He is filling a place made vacant by the selection of Dr. L. O. Hartman as editor of Zion's Herald. Dr. Hargraves has had splendid educational preparation for his new position, having degrees from the Ohio Wesleyan University and the Boston School of Theology. He has also studied in Edinburgh and has had travel experiences in Europe, Egypt and Palestine. His success in the Sunday school of the church of which he is pastor has commended him as a man who not only has the theoretical qualifications but the practical experience as well. He is forty years of age and unmarried.

#### **Rival Catholicism Emerging**

Catholic reunion is one of the urgent projects that holds the attention of the various branches of the church adhering to the principles of catholicism. The "Old Catholics" of Europe are those who left the church of Rome at the time that church declared for the infallibility of the Pope. These "Old Catholics" have recently made an arrangement with the American Episcopal church by which the two communions recognize each other as parts of the catholic church. A similar arrangement between "Old Catholics" and English Episcopalians is also pending. It is hoped that eventually the different national catholic churches may agree upon a primus among their bishops.

## **The Churches and the League of Nations**

Three of our largest religious denominations have held their national gatherings this spring and early summer. These are the Methodists, Baptists and Presbyterians. In each of these national gatherings there has been passed a resolution pledging the support of the denomination to the League of Nations. Probably the vast majority of the constituency of these denominations are Republicans, for they are Northern denominations.

The pope has recently given forth a noteworthy utterance in which he says, "Things being thus restored in order desired by justice and charity, and the peoples reconciled among themselves, it would be truly desirable, venerable brethren, that all states should put aside mutual suspicion and unite in one sole society, or rather family of peoples, both to guarantee their own independence and safeguard order in the civil concert of the peoples. A special reason, not to mention others, for forming this society among nations, is the need generally recognized of reducing, if it is not possible to abolish it entirely, the enormous military expenditure which can no longer be borne by the states, in order that in this way murderous and disastrous wars may be prevented and to each people may be assured, in just confines, the integrity and independence of its own territory. And once this League among the nations is founded on the Christian

law in all that regards justice and charity, the Church will surely not refuse it valid aid, inasmuch as being itself the most perfect type of universal society, through its very essence and its aims it has wonderful power to bring this brotherhood among men, not only for their own eternal salvation, but for their material well-being; it leads them, that is, through temporal happiness so as not to lose the eternal."

It is to be noted that neither Catholic nor Protestant has a good word to say for the treaty which has up to the present time been associated with the league. Gradually the right distinctions are being built up with regard to a world federation which is not preceded by international robberies.

English churchmen are apparently growing stronger all the time for the League of Nations. Dr. Robert F. Horton has sent out a call to all of the non-conformist churches of England to take a more active attitude with regard to the league. It is proposed that the English Church and the Free Church Union should cooperate in carrying out a program which would reach the last man in every parish. He proposes that the church people should sign a pledge as follows: "I therefore promise before God to do all in my power, by reading, studying and understanding, by speaking and every legitimate form of propaganda to make the League of Nations a reality."



who will be a kind of rival pope. Strong efforts are being made to interest the Orthodox churches of the East in this new world union of those who hold to the catholic view of religion. This rival catholic church would disagree with the Roman Catholics chiefly in the matter of two dogmas, that of the infallibility of the Pope and the Immaculate Conception of the Virgin Mary.

#### Seminary Open to Women Henceforth

Rochester Theological Seminary of the Baptist denomination has decided to open its doors to women. Through its entire history it has been an institution for men. The growing demand for women religious workers in city churches, on mission fields and even in the pulpit have made this action on the part of the seminary necessary. A considerable number of the seminaries of the country have in recent years and for similar reasons opened their doors to both sexes.

#### Congregational School Takes Disciple Bible Teacher

Denominational lines grow less distinct in some sections of the country despite the efforts of ardent sectarians to delineate them. This is well illustrated in the action of Whitman College, at Walla Walla, Wash., in calling Dr. Chas. A. Lockhart, a Disciple, as the head of the department of biblical literature. Dr. Lockhart, a Disciple, will be teaching in a Congregational school. He was formerly dean of the Bible College of Christian University, at Canton, Mo.

#### Lambeth Conference Makes a Beginning

The sessions of the Lambeth Conference in London were private, the 270 bishops being hidden away from public view, but at the beginning of the conference the bishops attended a celebration of the eucharist in procession. They wore their scarlet robes and were arranged according to rank, the archbishops of the various countries bringing up the rear. The service as witnessed by a number of people from the nave was described as being the acme of ritualistic beauty.

#### College Loses Its Denominational Character

The tendency for church schools to lose their moorings from a supporting denomination is indicated by the story of the development of Antioch college, at Dayton, O. This school was organized as an institution of the Christian denomination, which has national headquarters at Dayton, O. After years of financial struggle the institution has been reorganized on a secular basis as a school for vocational training. Very few of the old denominational leaders are retained in the new working force, though Dr. William M. Dawson remains as dean. The meager support which this denomination has accorded to educational institutions has greatly limited its growth by limiting the output of educated leaders for the churches.

#### University of Chicago Students Religious

Statistics on the religious life of the students of the University of Chicago have been collected. The result has been very gratifying to the religious leaders of the university. The figures prove that, contrary to some popular impressions, the relation of the university students to religious institutions is a very vital one. Nine out of every ten students go to church and this number are members of churches. About ten per cent are engaged in some religious work such as teaching a Sunday school class. The survey of the religious and social activities of the students was carried out by Dr. T. G. Soares, university chaplain.

#### Premillennialists Extend Influence

The premillennialists who recently held a conference on "Fundamentals" in Chicago have already started on their program of organizing in other cities. A conference was recently held in the Tabernacle Presbyterian church of Indianapolis. The principal speakers were Dr. W. B. Hinson of Portland, Ore., Dr. W. B. Riley of Minneapolis, and Dr. Graham Scroggie, of Edinburgh, Scotland. It is said that these religionists propose to purchase a building for evangelistic work in Indianapolis and the hope has been expressed that they may even relate this program to that of the church federation of that city.

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#### THE SUNDAY SCHOOL

(Continued from page 12)

break these great laws which revelation and experience have proved to be best is an insult to God and an attempt to go counter to his will. David felt all this. He was chagrined, humiliated, broken, penitent to the last degree. He wept and prayed. His conscience stung him like a scorpion. He could not sleep, all the joy of living departed. He must get right with God. Nathan, the bold preacher of that day helped him.

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